

THE  
RESIGNERS  
VINDICATED.

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PART II. and Last.

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CONTAINING

- I. An Account of the AUTHORS of the *Defection consider'd*, &c. and their Partiality.
- II. Their Falsification of FACTS.
- III. REASONS against abolishing the Observance of the 30th of *January*, and the 29th of *May*.
- IV. Characters of the RESIGNERS.

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*Falsus Honor juvat, aut Mendax Infamia terret  
Quem nisi Mendacem, & Mendosum.*

HOR.

— *Ut quiescant porro monito, & desinant  
Maledicere, Malefacta ne noscant sua.*

TER.

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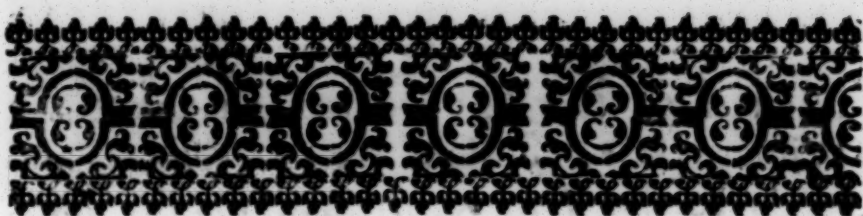
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# THE RESIGNERS VINDICATED.

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## PART II.

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**I**T is now no Secret from what Hands the *Defection* consider'd, &c. came, though it was of the first Consequence to those, for whose Interest those Papers were publish'd, to have let the *Authors* continue in Darkness. Infamy ought to be surrounded with a thick Cloud, when it attacks Reputations of a standard and experienc'd Merit: *The Arrow should fly by Night*, when the Discovery of the Archer will blunt the Edge of the Weapon; or at least, bring a Cure after the Wounds it makes. Desperate indeed must be the Cause, that employs such foul Hands for a Healer: The Taste must be

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vitiated to the last Degree, that weeds a  
 Wilderness of Poisons for a *Nosegay*, and  
 sends to the *Fens* of *Ireland* for *Perfumes*.  
 When a Man has made it the Employment  
 of his Life, and all the Study that a mean  
 Capacity, ill furnished with the Helps of  
 Languages, can attain to, to pick up all the  
 little Objections against *Christianity* it self,  
 to strike boldly at the Religion of his Coun-  
 try, despise its Worship, and ridicule its  
 Worshipers; What a Grimace is it to see  
 such a *One* turn *Champion* for the Rights and  
 Privileges of a *Christian Community*, and  
 pretend to defend that in which he never  
 believed? *Serpens nisi Serpentem comederit  
 nunquam erit Draco*, says the Proverb:  
 How many venomous Writers has this  
 Wretch swallow'd to qualify him to become  
 the formidable Enemy of *Religion*, and the  
 Protector of a *Set of Men*, whose Cause he  
 now so strongly supports? Is it not enough  
 to prejudice *Truth* it self, when it comes  
 from such a Quarter? Or what is worse,  
 does it not give strong Suspicions that no  
 'Truth can be there? Since this Author has  
 been so often proved guilty of *falsifying Mat-  
 ters of Fact*, *Quotations* industriously misre-  
 presented, or for want of Knowledge vilely  
 translated. He who can compound for *In-  
 fidelity* and *Ignorance*, when the glorious  
 Qualifications of a Talent for Scandal are  
 to his Purpose, and employs them in his  
 Ser-



Service, pethaps may be of the Opinion of *Catiline*, who if he were asked, why he kept such Profligates in Pay, would have answered, *This, can lye ; That, can be guilty of Perjury ; he, knows all the Scandal of the Town ; and the other, will cut a Throat for Sixpence.* Such a Patron must be—  
*Illud quod dicere nolo.*

But it is too great an Honour to this Libeller, to be serious on such an Occasion. When I hear him talk of *Virtue, Honour, and Religion*, he puts me in mind of the cowardly, vicious, lying Sir *John Falstaff*, who very gravely cries out, after he had just been robbing on the *High-road*, *Is there no Virtue extant ?* But perhaps this Gentleman's Concern for Religion, may be much the same as the *Atheist's* was formerly, who came to complain in bitter Terms to a Friend, That *all the Temples of the Gods* were order'd to be pull'd down ; *What's that to you*, replies his Friend, *who don't believe in any ?* That's true, says he, *but if the Order takes Place, there will be nothing left in the City to laugh at.*

But to the Design of our Author. The Man it seems has a strange Inclination to keep the Peace, and make good Company stick together, and with this View he has written a Book, which Book as it happens is a full Contradiction of his own Design, being directly calculated to make the  
*Breach*

*Breach wider*, and set People, before divided, at a greater Distance from each other. But every Man must follow his Genius, and he has served *Politicks* exactly as he did *Religion* before; every Thing he brought for it, being indeed in Opposition to it.

It is apparent from his Scheme, and all the slender Reasoning he could afford us on that Head, That the *Whigs* ought upon no Consideration whatsoever to have *separated*, but have kept *close* in one Body, and mov'd together in every Action, to the End of their Lives. They were, as he would have it, *marry'd* to each other, and it seems the Conditions were much alike, for *better and for worse*, and therefore a Breach of this *Political* Union was a heavy and unpardonable Crime; nay, if we will take his Word, it was much worse, a *mortal, ir-remissible Sin*, not to be forgiven, and *Julian the Apostate* hardly went beyond it. That he speaks in Terms equivalent to these, almost every Page of his Book will convince the Reader.

Now, in my humble Opinion, a *Whig* may divide from a *Whig*, without incurring *Damnation*. Nay, it may so happen (as in the Case of cutting off a *King's Head*) that this Separation may really prevent his being, at least without Repentance, in a State of *Damnation*. I will go a little lower in this Argument, and since our Au-  
thor

thor is fond of making *Parallels* in *Family-Cases*, which, by the way, he stole from that wicked Wretch the *Examiner*, I will set the Dispute in the same Light.

Suppose then, a rich Man has two *Stewards*, whom he has intrusted with the Management and Direction of his Affairs, and who came recommended to him from their good Services in preventing Dilapidations before he came to his Estate. These two he has an equal good Opinion of, and they act in Concurrence for their Master's Interest to his Satisfaction. But if some *extraordinary Affair* happens, in which these two differ, both thinking themselves in the Right, they appeal to their *Lord* each with a Resolution of surrendring his Office, upon his Decision against him, preferring a Loss of Interest to a perpetual Contention in the *Family*, and leaving it to Time and Experience to convince their Master, who was the *most faithful Adviser*. In this Case, it cannot but be expected that each should have his Followers; since it ever was and must be so in *humane Nature*, that one Man shall be reputed more *just* and *honourable* than *another*; and as *Friends* will ever sacrifice their *Profit* to their *Fame*, the discarded *Steward* is likely to have Companions, as well as he who stands in the good Graces of his Master.

Where



Where now is the mighty Crime of all this? though the Case might be put much stronger: but as it stands upon a supposed Equality of Merit and Integrity, perhaps the Compliment is too great; at least, I think Vanity it self can't well complain of Partiality in the Parallel. Here are no invidious Terms I am sure, such as this Writer makes Use of, to give an odious Turn to the State of the Question. How mean, low, and servile are his Allusions, of *necessitous Persons, Underlings, a Master that has no Faults but too much Kindness to his Servants*. If what this Author has advanced in humble Complaisance to a *certain Person*, who is the *Hero* of his Pamphlet, were put into plain *English*, it would run much as Sir *John Falstaff's* Rhetorick to the *Prince*, in Praise of himself does. Hear the Knight,  
 " No, my good Lord, banish *Peto*, banish  
 " *Bardolph*, banish *Poyns*, but for sweet  
 " *Jack Falstaff*, kind *Jack Falstaff*, true *Jack*  
 " *Falstaff*, valiant *Jack Falstaff*, banish him  
 " not thy *Harry's* Company, banish plump  
 " *Jack*, and banish all the World."

However, to do this Gentleman Justice, he has in the 21st Page found a Reason for *Resigning*, which no doubt must be very good, since it is his own. " If Designs are  
 " carrying on inconsistent with the pub-  
 " lick Good, the Ministers ought to keep  
 " their Places, in Order to prevent these  
 " *ill*



ill *Designs*, till they see it is out of their Power to hinder them; and then, if they throw up and expose *those Contrivances*, they ought to do it, without renouncing with their *Employments*, their *Fidelity* to their *King* and *Country*.

In this Maxim are contained an Allowance to *Resign*, and a Direction for the Conduct of the *Resigners*. There was a Time, by his own Confession, that *Two* or more Persons of Distinction, perhaps for Reasons not unlike this Author's, offered so to do; but being unwilling to give Room for Reflections at so Critical a Juncture, and hoping to find a better Aspect of Affairs, as well as a more promising Temper among their Friends, they dropp'd that Intention. It is the same Thing to a Man in a publick Employment, whether there are *ill Designs* in Hand, or that he thinks there are, his Honour being equally concerned to guard himself from any Share in the *Management* of them, and then it is, that he has this Writer's Leave to *Resign*, with a Word of Advice in his Ear for his future Behaviour. He is to *expose those Contrivances*. All in good Time, my Friend, Men of Quality are not to scold in the publick Streets, I suppose, or make

Porters Judges of their Dispute. They must keep their *Fidelity to their King and Country*, a Figure of Speech very common in our Pamphleteer, for swimming with the Tide, and agreeing with every Proposal of his Friends. He is very free with those *sacred Names*, and has sullied them more by his using them, than the Disputants cou'd do, were they to quarrel till Doomsday. *Can any one*, says he, *intend the Good of his King and Country* who, in plain *English*, is against a particular *Favourite* of this Author's? Such a One, in his Words, *creates such a Misunderstanding, as has a Tendency to the worst of Evils*, and our Enemies would purchase such a Conduct at a great Rate. Or,

*Hoc Ithacus velit, & magna mercentur Atride Mercede.*

This Verse is quoted on purpose to shew this Gentleman's Learning, which I had always as mean an Opinion of, as his Religion. He did not understand the Beauty of *Magno mercentur*, and so like a Dunce as he is, looked into *Farnaby's Notes*, where finding *Magno pretio*, or *Magna mercede*, he very saucily foists the poor Commentator's Explications into *Virgil*. The Learned Dr. B——y once took a great deal

deal of Pains with this Fellow to prove that he could not construe *Latin*, and yet he has the fatal Insolence of persisting to quote what he does not understand. I could tell him how many dull *Pamphlets of unpublsh'd Scandal* of his writing are dignified with the same *Verse*, and the same *B'under* ; but I rather advise him to get better furnished with Scraps and Fragments against his next Appearance in Print, for now he has less than *Sir Hudibras*, and Uses it with more Impertinence than *Sorbiere*. *Latin* is cheap enough, and sure I am, there is a good deal to be met with between the *Grecian Coffee house* and the *Treasury*. I will give him one Sentence to show, with all my Heart, if he can get a Friend to put it into *English* for his Use :

*Ridetur chorda qui semper oberrat eadem.*

If he has ill Luck at *Learning*, he is endeavouring to make amends by *Moralizing* for five or six Pages together. I shall set down a few of them, for the Use of the new Editor of the *Sententie Pueriles*, p. 24, 25. *A buying Prince gets Ten Enemies for One Friend. Covetousness has no Bounds. Few Men think they are preferred according to*



*their Merit. Bullies despise a weak King, Shame comes after Folly. A Brave Man (which here means a wise Man) would employ an Open Enemy, sooner than a Treacherous Friend. The Best Men are to be preferred to the Worst. Some Difference between the Devil and his Angels, The same between the Tempter and the Tempted. A Million to one a Man is in the wrong (see the Doctrine of Proportion) who follows an inconstant Leader. I would fain ask the very learned Doctor, who is supposed to be the Author of this Work, if this is not fine Stuff, when excellently drawn out into a length of Phrases and Periods by a Masterly Hand? But because I know he cannot write without necessary Helps of this Kind, I recommend to him a Collection of Sentences at the End of the Select Epigrams, which when he has digested into a Common Place paraphras'd and perplex'd, he will come out one of the most able Polemic Writers in Politicks and Divinity, that this Age has produc'd. For Sprightliness of Turn and Wit, let him take Mr. Dryden's Advice, trust to Nature, and not labour to make himself ridiculously dull; History he knows so well how to abuse and misapply, that it were lost Time to speak to him upon that Point, and I have now a Business with him of more Concern.*

In the 24th Page are two notable Matters of *Fact*, which we shall first look at in the Light he is pleased to place them, and then examine into the Truth. ' Had a ' certain Gentleman dy'd about the Time ' the *Report of the Secret Committee* came ' out, he might have made his *Exit* ' with more Reputation, than he must ' expect for the future; tho' there were ' some, who did not, even then, think the ' Impeach'd Lords in any great Danger, ' when they saw, that Proceeding by ' *Attainder*, (the usual Method in such ' Cases) was not only omitted, but the ' same A——, G——, and most of ' the same Council pick'd out by the late ' Queen's Ministry, as the fittest Tools ' they cou'd find for carrying on their ' Purposes, were continued.

From this Paragraph we are to conclude two Things that this *certain Gentleman*, whom he allows Honour enough from the *Report of the Secret Committee*, was yet the Occasion of taking wrong Measures in the Proceedings, in two Instances; *obstructing the Method of Attainder*, and a design'd ill Choice of the *Council* to manage the *Impeachments*. I must tell him his Memory is as bad as his Suspicions are false and disingenuous; desiring him to refer himself to the *Votes* of

of the *House* for a Conviction. The first Reflection is an impudent Affront upon the whole *House*, where that important Matter (for such it was) was debated and carried for a more regular and legal Way of Proceeding, than by *Attainder*, which by his calling the *usual Method*, when he knew it to be an *extraordinary one*, gives me more reason to suspect his Veracity, than his Knowledge. His second Charge upon the *Council*, is false in every Particular, except one, and that not at all Material. I cannot tell by what Rule he makes a *certain Gentleman* sometimes stand for a *single Person*, sometimes for the *whole House*, unless it be that he is resolved to derive every Point of what he thinks Mismanagement upon *him*, but *he* is obliged to this Author for doing it so sillily, that the whole World must see the contrary. Could he imagine that the *List* of the *Managers* was entirely lost, that there was not a *Vote* nor a *News-Paper* remaining, by which he might be confuted? When such impudent Falshoods are set down with a grave Air, for *Matters of Fact*, a reasonable Man would rather think he was writing a *Book* about a Country where no one had travelled but himself, than an Account of the Proceedings of a *British Parliament*.



The Design of all this is easily seen thro', when we consider that he was obliged to Sacrifice the Reputation of one *Great Lawyer*, in order to raise that of another upon its Ruins. There is indeed living a *Gentleman* of modest humble disposition of Mind, a calm and resign'd Conduct, who offers his Reasons with such a Sweetness of Temper, so free from Pride, Vanity, or Insolence, that where his Arguments fail, his Modesty always Triumphs. He is so intent upon the *Public Good* distinct from private Views, that he never labours an opposition to that Great End upon little Scruples, and unessential Forms; and if the Matter of a *Bill* be but the Service of his Country, he will never quarrel with the *Manner* of its Introduction, of which he *Once* gave a most famous Example. In short, *Humour* and *Passion* which bear too great a sway with many, affect not him; and he is almost a singular Instance of a Man educated in a Profession not the most noted for Mildness in Disputes, for a gentle submissive way of arguing, and bearing the Correction of his Superiours with an Undisturbed Evenness of Mind. The *other* whom this Reflector touches upon a little more harshly is the *Oldest*, most *Experienced*, most *Learned* of any at least of his

his D  gree in the Practice or Study of the Law ; who has been distinguish'd without Relation to Party, almost in every Change of Power and by his long Acquaintance in one *Office* must, if he had less Parts or Knowledge than his Enemies allow him, be accounted the fittest Person in the World for that Employment. He is not *rashly quick* in giving his Opinion, but he does not care to depart from what he knows to be true, and being Master of all Presidents is wholly against *Innovations*. But alas he is *Old*, and tho' Successively applauded and admired by every Judge since the *Revolution*, has incurr'd the displeasure of a Man who is skilled in no *Law*, but *Hobbes's State of Nature*, and no *Customs*, but that of Abusing his Betters.

But to proceed with another Matter of Fact of equal Truth with the Former. He says in the same Page, ' A noble Peer's lying so long in Prison, without any steps taken for his Tryal, tho' Scaffolds were in all haste built for that Purpose made most People think, he knew what he did, when he chose to go to the *Tower* ; and that his not flying was no great Mark of Courage ; but the late cold and lifeless Carriage, to say no worse of it, of a certain Gentleman,

' tleman, who once appear'd so very warm  
 ' in that Prosecution, and who took to  
 ' himself the whole Conduct of it, has  
 ' convinc'd the World, he is capable of  
 ' giving up, even the Justice to his Coun-  
 ' try, in the Instance of a Person he himself  
 ' thought the greatest Criminal against it,  
 ' to the gratifying of those Passions, which,  
 ' on every other Occasion, have of late  
 ' thrown him into such a Course of Beha-  
 ' viour, as would become no Body, but  
 ' one who is a profess'd Enemy to it.

Here is an Article drawn up at length,  
 with all the Ornaments that Invention can  
 supply to make it more striking and for-  
 midable. I must be forced, according to  
 Custom, to separate the Contents from  
 the Embarrassment of his Language, in  
 order to show them in the View he would  
 have the Reader to understand them, tho'  
 he cannot from a Confusion of his Ideas,  
 express his meaning clearly. *That there*  
*was a good Correspondence between the Im-*  
*peached and the Impeacher,* is the substance  
 of the first Charge; That the *Impeacher*  
*took* the whole Business to himself, and ma-  
 naged it so, as to leave room for the es-  
 cape of the Person; and that this *is plain*  
*to the whole World.* The Reasons for these  
 Accusations are that the *Peer* did not run  
 away, and the *Commoner's* Conduct was un-  
 C equal,



equal, sometimes warm, sometimes lifeless. If he has no better Evidence of a good understanding between the *Accuser* and the *Accused* than the standing *Trial*, he will never be thought a Reasoner, since that Plea will serve to prove as much against any *Prosecutor*, when the *Prosecuted* is acquitted according to Law. As for the Inequality of Conduct, it is denied; the same Vigour being used from the beginning, to the minute the *Person* was discharged from his Office of Ch——n; and he might with as good Sense complain of a Man for not *fighting* when he has no *Hands* to hold his *Weapons*, as make this Charge of not *Acting*, when the very *Power* of *Acting* was taken away. Neither can I see that he took to himself the whole Conduct of that *Affair*, unless the first Man in a *Committee*, is all the *Committee*. If it was as he asserts, what a Character does he give of some of his own *Friends*, who having a proper share of the Business assign'd to them, were so easy as to be imposed upon, or so negligent of their Duty, as to let the Management run into a Hand that would disgrace their Proceedings? Is this Man fit to be an Advocate, who can neither *Accuse* nor *Defend*, who argues for his *Enemy*, and betrays his *Friend*? *Siquid male curatum velis, Huic Homini mandes*; If you have

have a mind to have your Business miscarry, trust him with the Management.

We have not forgot that memorable Sessions, and he knows very well how it came to pass that a Matter of that Consequence ended *in Fumo*. It was a good Remark upon the politick *Tacitus*, that he refined so much upon State-Affairs, that when there was any open and visible Reason for any Action, he always sought after the most remote and unsuspected Cause, which he after worked out of his own Head, and laid the Stress of it there. This Writer has no Title to his Penetration, tho' he has a good share in the Remark of that Historian's Inventive Faculty.

It weighs little with any Man to tell him a Tale of *Ingratitude*, when all the *previous* Foundations of it have been proved directly false, or chimerical. If his Premises are not true, his Consequence cannot be so, and he may fling away his Accusation with his *dirty Boots* at the end of the next Paragraph. To give an Instance what a Blockhead (no better Name is due to him) this Writer is, I shall transcribe the Sentence referred to, and let him ask himself who stands for *dirty Boots* at the Conclusion. 'The *Tories* will throw him by, as a tir'd Traveller does his *dirty Boots*, and have no more Regard to

‘ him, than he has to his Master.’ When I read his aukward Compliments, he always puts me in mind of the *Ass* in the *Fable*, who would needs be mimicking the *Spaniel*, and paying his clumsy Courtship to his Owner.

By this Time the Reader, I believe, is satisfied of this *Falsification* of *Facts*, and his Inaptitude to Panegyric; the Praise of Railing without Reason or Shame, is left in his Possession. It is however, evident he never was design’d for a good Satyrist, and performs that Part with as ill a Grace as he flatters. To give a Specimen of his Talent that Way, he abuses the *Tories*, and their *Administration* in the late *Reign* for no other End, but to give an ill Character of a Person who was *then*, and for all that he has proved to the contrary, is *now* as good a *Whig* as any in the Nation. What Relation have the Transactions of the united *Tories* five or six Years ago to the present Dispute between *Whig* and *Whig*? Or are the Actions of the *then* Ministers to be laid at the Door of *Those* who opposed them with their utmost Force and Dexterity? He might as well have charged these Gentlemen with the Loss of *Tangier*, or the ill Success of the *Quebeck* Expedition, as to make them guilty of the other Mistakes of the *Tories*. And yet



yet he has spent two or three Pages upon this silly Topic, concluding with a Relation of a Conference upon Parallel Merit, which it is to be supposed *he overheard* himself make. The whole Comparison is so poor a Piece of *Coffee-house* Dialogue, that it hardly deserves Notice, and yet perhaps it will be consider'd at large ; I shall content my self with observing upon the Falsity of One or Two Facts, which I think my self able to speak to.

He is pleas'd to say that a *certain Person* promised the *Repeal* of several *Persecuting* Acts, or at least his Assistance: *Cujus contrarium est Verum*. Not that I believe the Acts he means to be at all of a *Persecuting* Nature ; nay, they are so far from it, that if the Principles of the strenuous B. of B. are the Foundation of all Civil Authority, those Acts ought to remain unrepealed. It seems strange indeed, that at one Time *Self-Defence* should not only be the great and ruling Principle of Humane Nature, but the very Life and Spirit of Government, that *necessary Essential*, without which it *cannot subsist* ; and yet at another, and when another End or Purpose is to be promoted, this Corner-Stone in the Building becomes a Stumbling-Block, is term'd an Encroachment upon Natural Right,

Right, equally destructive of Government, and *Christianity* too into the Bargain. All the Wit and Logic of Man can never reconcile these Contradictions, and if the *Champion of Liberty* were to write to Eternity, he can never make these Contraries agree, no more than *Sa——* could make his Parallel Lines meet in the Center.

Begging Pardon for this short Digression, let us go on with the Remainder of the Charge, which is in his own Words, ' That when this *Person* got in, he then ' spirited up a Persecution against the B— ' of B——, for maintaining those Rights ' which belong to us as Men, as Chri- ' stians, and as Protestants; and set up ' in Opposition to him, a prevaricating ' Wretch, who oppos'd him with as lit- ' tle Honesty, as Sense !

I am not at Leisure to enter into the Merits of the Cause between these Disputants; but *removing of Scandal* being a Province that is the *Delight of a glorious Casuist*, to follow him in this, surely can be no Transgression. Let him then rest assured that the *Gentleman*, the *Christian*, the *Protestant*, on whom he bellows so many hard Words, wrote his Letter *ex mero boni animi motu*, unprompted, unpromis'd, without any View  
but

but the Service of those very three Names he has given to his own Patron. It is granted, that, when a Motion was made in the House for doing that Divine, the Honour of Preaching before them, a certain Person did speak handsome Things of him, and gave him a Character from his own Knowledge. What he said, he must be well acquainted with from a joint Education with him, from his applauded Execution of a difficult Charge, as well as from the Testimony of what the Doctor had already printed.

Let him upon the like Occasion, go to *All-Souls*, nay, let him search both *Universities* round, and produce any one Man who would do him the same Favour, be a Witness either of his Morals, or his Religion. If not, I say in his own Words, there is *as little Honesty as Sense in this Accusation*.

There is in the 34th Page much such a *Hearsay* Matter of Fact, as the last has proved to be. Mr. T——s B——s gives an Evidence of a Contract for a Place, which proves him both Fool and something else; and his Credit is so little to be depended upon, that even by his own Story, it amounts to no more than a silly *Presumption*, of *he verily believes*. May the People whom his B——cy ruined  
speak



speak out what they know of him, many of them have what is not proper to be spread upon Paper. As a Specimen of his Gratitude, it is fit it shou'd be known, that the *Person* who lent him the Money, did it at the usual Interest, that it was not half the Sum he mentions, and that same 1000 *l.* remain upon his Book to this Minute, which he never expects to see. However, I am informed he has contradicted the best Part of the Story in Publick, which indeed is as probable as asserting it, and proves him an excellent *Evidence*. This Author seems to have followed the Advice of *Medius* in *Plutarch*. This Fellow, it seems, was chief Parasite among the *Macedonians*, and taught his Disciples to slander with Boldness and Resolution, and push home their Calumnies. For tho' the Wound might be cur'd and skinn'd over, yet the Teeth of Slander would not fail to leave a Scar behind them. By these Scars, says he, or (to speak more properly) Gangreens and Cancers of false Accusations, fell the brave *Callisthenes*, *Parmenio*, and *Philotas*. There does not want good Will enough in our modern Calumniators, but the Wretches are poor Contrivers in comparison to the *Greeks*, and as the Author of the *Defection* makes his Friend reply, their Stories most commonly *refute themselves*.

By

By his Leave, I will venture to give an account of a Dispute by way of Comparison that happened in my hearing the other Day : The Subject was concerning two Noted Writers, both *Doctors*, one the late Advocate of a Fallen, the other the present Stickler for a Standing Cause.

Methinks, says the first, there is a strange Resemblance between the Author of the *Conduct of the Allies*, and the *Writer of the Defection*. There are some *Incidents* of Character so unluckily alike, that one would be tempted to think that there was a *Fate* in such *Trifles*.

I can't be of your Opinion, said the other ; 'The *Conduct of the Allies* tho' written upon a wrong bottom, was chiefly composed by a Man of unquestioned Wit, great Vivacity of Thought, a Master of Satyr and Language in the highest degree ! This Fellow is heavy, loose, unpointed, a sort of a *Railing Preacher*, who returns a hundred times to his Text without mending the Sense, or improving the Stile, and leaves you without a Sting at last. For my Part I can't remember any one Sentence whether *True* or *False* in the whole Piece, that a Man would be willing to own, or could repeat with a good Grace in Conversation.

I grant you that, reply'd the other ; But the Aim and Design of those Pieces being to calumniate and abuse the brightest Chara-  
D
cters,

sters, in my opinion they have done it effectually. Nay there happens to be two *Persons* who have a share in both their *Reproaches*, I don't dispute with you about *Sense*, or *Stile*, but you will allow their *Morals* and *Religion* to be near upon the Equality.

There indeed I agree with you. The gross daubing in the Flattery too, bears some Resemblance; The Politics are much of a Stamp, running both upon confining *Merit* to a narrow *Circle*, and putting Worth out of countenance by ranking it with Dishonour. It is not to be expected they should have the same Fate, since the *Conduct* had a popular and plausible way of colouring, and was suited for a general Taste, whereas the *Defection* is a *Motley incoherent, unproving Piece*, and may rather be of Disservice than of Use to the Cause it endeavours to support. There must be some Wit and Learning even in Story-telling to make it pass with a good Air, of which there is such a Dearth in the *Defection*, that it would not bear reading, but for the Scandal. Thus ended this Dialogue.

To show how unlucky this Man is when he attempts to serve his Friends he observes,  
 “ That the main Argument by which some  
 “ hope to keep their Creatures still dependent on them is, the Representing those  
 “ who have the Management of Affairs as  
 “ not equal to the Charge, and that there-  
 “ fore



“ fore of course it must fall again into their  
 “ Hands. And how does he prove the  
 Falshood of this Argument ? Why by giving  
 Advice with the greatest Modesty to be  
*but Honest, Resolute and Steddy*, and then,  
*Things will go well enough* ; but all this according  
 to himself is in the *Future Tense*. It must  
 be said he has a strange knack at making  
 Blunders, for who but he would have call’d  
 the *true Interest* of *Great-Britain*, and laid it  
 down as a *Maxim* for her *States-Men* to have  
 the Qualifications of a common *Shop-keeper*.  
 These *Ware-House Politics* in his own Phrase  
 may go well enough with some People, but  
 they better become the Mouth of an Old  
 Woman, or a *Fanatick-Teacher* than one who  
 sets up to dictate to the Great, and be the  
*Privy-Councillor* of *Privy-Councillors*. But, as  
 I said before, every thing he takes in hand  
 is in a fair way of being spoil’d, which brings  
 to my Mind a notorious blunder in the ve-  
 Title Page of his Book. The Quotation is  
 from *Virgil*, and it is remarkable that he  
 should make use of *but three Latin Sentences*  
 thro’ his whole Book, two of them from that  
 Author, and *both wrong*. The occasion of the  
 Words is the burning of their own Ships by  
 the *Trojan Matrons*, the alarm of which reach-  
 ing their Friends *Ascanius* the foremost, to  
 prevent danger sets Spurs to his Horse, and  
 begins his Speech to them in haste.

*Quis furor iste novus? non Hostem, inimicaq; Castra  
Argivum, Vestras Spes Uritis — — —*

It is plain to me that this Line was construed to him, and the *Substantive* being placed first in the Construction he clapp'd the Verse down so too, without regard to the Beautiful Order of the Words, which in *Virgil* is always so nice and delicate. The Sentence has no relation to his Book, for they were Furious *Mad Women* imposed upon by *Iris*, who took her Advice of *burning* the Ships; and the Compliment to *Ascanius* the *Hopes of Rome*, the Darling of the *Trojans*, and the Successor in the Empire of his *Father* is wonderfully beautiful, but it bore perhaps too near a resemblance to another PRINCE— to be inserted.

—— *Vestras Spes Uritis, En ego Vester  
Ascanius. — —*

The remaining Part of this Treatise is taken up in laying the blame of all Actions that did not succeed upon *Two Persons*, giving Panegyriks on his Friends, and marking out according to his rich Fancy Schemes and Projects of Government to be observed by future Statesmen. He speaks in all those Cases like an *Actor* under the Correction of a *Prompter*, as for instance, p. 37. The Person  
who

who thinks it the Duty of all in Publick Posts to avoid giving Occasion for the least suspicion. And again, it can't be deny'd that Things are Now in so good a Method, and so quickly expedited. All this may be true, neither would I be the Person who would Answer *It could be denied.* Yet *Dispatch* methinks is not the only requisite in *Business*, since a Man may so expedite in his new Phrase a great deal of Work, and yet it may not be well done, and there may not (as he says) be a Paper in an Office Left undetermin'd, and yet that may be no Praise to the Determiners. As to the little Disputes that follow in the 38th and 39th Pages, he has taken the liberty of Stating the Debates in his own favour, and giving applause on his own side, without ever entring into the Merits of the Cause, or indeed so much as letting his Reader have the view of what he means to prove, more than that it is plain, *He can Flatter as well as Invent.* These are Qualifications, I own, for a Writer of News, but I never expected to meet with them in a Pretender to Reason and Argument.

If one was to take the *Characters* he gives upon trust, and believe what he says to be true, his Book would be a notable Piece of *Contrast Work*, his Favourites being all *Statesmen, Patriots, Heroes and Angels*; they with whom he is displeas'd, *weak Fellows, poor Spirit-ed Agents, Apostates, Devils.* He has carried this Humour so far as to say, *That a*  
late



*late Statesman's Behaviour has been so unaccountable, that it leaves not those who wish him well, any thing to offer in his excuse. And did he never hear one Word in his Favour, no Palliation, no Excuse for his acting in the manner He has done? If so, why did he take all this ridiculous Pains to expose him, since it was superfluous to write where all Mankind were of the same Opinion, and even his Friends were silently agreed upon the Point? Or could he suppose any Man would believe it more upon his Word, than his own prejudg'd Sentiments? He must have a great deal of Leisure, who can sit down to write a Treatise to prove that Black is Black, or a Man a Man, and the Reader, no doubt, will be hugely edified by a tedious Harangue of Fifty five Pages, to convince him of what he knew before. Such a Person must be, a bold daring Fellow, of a Humour to laugh at every thing serious or not serious, to banter every one that he thought had less Sense than himself, (that is every Man in Great Britain) of no ready Wit, yet of a Judgment none of the soundest, and a Reputation none of the best. We see what a strange Fatality attends some People, they cannot help drawing their own Pictures in all their Writings, but he shall quickly make amends for that, and abuse his Friends, nay, the Government, the Parliament, the rest of the Nation too, as well as himself.*

In

In the 42d Page he makes a *Whig* say, That the *Publick Good* requires the *Restoring* certain *Statesmen*. After this, he argues against it from their Misbehaviour and Negligence in the *Posts* they then enjoy'd ; and because I know his tedious way to be troublesome to the Reader, I will give the Sense of his Accusations, with a short Answer to every particular, not having any Inclination to blind Peoples Eyes, by casting the Dust of silly Sentences, and Political Reflections, to prevent them from seeing matter of Fact.

*They made no good Laws.* It was not their Business to make Laws, but to propound them, and argue for them, which they did, and every *Law* since the *King's* Accession, they had a share in promoting, unless *One*, which the greatest *Prelate* of the *Kingdom* oppos'd with the utmost Zeal, and by his weight prevented its *Passing*, it was the *Vestry Bill*. So that either there are no good Laws passed from the time they came into Power, or if there are, they have their proportion of *Statesmen*, and *Senators* Merits in them. This stroke Libels the *three Estates of the Kingdom* at once, and was only fit to proceed from so malignant a Creature.

*They did not take the right Methods to quell the Riots and Tumults.* Quere, How then were the Riots and Tumults quell'd? It is well

well known, That a *Noble Person* took such indefatigable Pains in that Business, that he has often set up whole Nights, at that juncture, in order to make the necessary Dispatches for those Purposes. Nay, his very Enemies gave him the Praise of doing it, while they condemn'd his Actions ; and it is no secret, that he has had more Curses for it, than even this Wretch bestows upon him now, when the Merit of the Service is in his Opinion lost, or transferred to some *Body else*.

They *might have kept things in better Order, and prevented a Rebellion by Hanging, before there was one*. Well done *Machivel*, *un-try'd, unjudg'd, uncondemn'd by the Laws of the Land*; this is making short Work indeed. It is very likely that such a Conduct would have made the *Rebellion* ten thousand times more Cruel and Bloody on the side of the *Rebels* than it actually was. It is a pretty employment to reflect after Publick Actions are over how they might have been manag'd much better, if he as *Ab-salom* wished, *had been a Judge in the Land*. Indeed this Accusation is no more (whether true or false) to the Persons he aims at, than it is to his own Favourites, who had their shares in all that Affair.

*They suffer'd the Jacobites to have Commissions in the Peace and Militia*. Answer'd, They did not, it not being their Province to direct  
the



the choice of them ; and perhaps it may be prov'd they excepted against such a Choice. *Quere* therefore who did ? It were fit to punish such an impudent Accuser by the *Roman Law* against the *Delatores*, or *Informers* ; and were it not that I know he does not understand *Latin*, I would tell him what that *Law* was. But now the *Doctor* shall come in upon his own Ground, and it is hard if he does not talk to the Purpose there.

*They were against Reforming the Universities.* In a University, as in all other Societies, there can be no Tryal made of any ones Duty, or Affection as Subjects to a Government, but by an OATH as a Test of their Obedience. This was *Actually* done, the requisite Purgation made, and indeed no other consistent with the Laws of Mankind and human Nature could be made. But I will tell him one thing these Gentlemen were not against, relating to the *Universities*, viz. the expulsion of *Atheists*, *Deists*, *Hereticks*, &c. which their *Statutes* require and oblige them to put into Execution ; and whenever these *Statutes* are invigorated by a *New Act*, it is probable *Oxford* will want one Member. I suppose he would have had the Project of a certain *Lawyer* follow'd upon this Dispute, but till

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he can construe *Latin* better than his famous RENOUNCING HIMSELF, he will never effect the Reformation design'd, nor remove the greatest *Critic* the World ever knew from the Place, whence he himself is removed.

*The Treatment of the Rebel Prisoners was not according to his Mind, and he suspects there was great Gain made by bringing them to Town, and that none were executed with the Consent of certain Persons.*

They should have been hang'd in the Country, I suppose, as K. James's Rebels were in the West, and his Maxim of Pay well and Hang well follow'd. There is nothing in the Old Roman way, and the *Ostendere Civibus Hostes*, is a foolish Custom that has no Influence on the Spectators, strikes no Terror into the disaffected, and is no pleasure to the preserved. If there was any Gain made by that Conduct, let the Persons who received it, make up their Accounts there. That none were Executed but unwillingly, and without the Consent of certain Persons is highly probable, when there was hardly one who dy'd, that did not lay the blame of his Execution upon a Noble Peer. Mr. Paul the Priest, (and I think Justice Hall too) spoke home to this Point, who

who had the best Reasons to know who were their Enemies, and forgave the *Elect*or of *Brunswick* (as they impudently term'd the KING) and the Lord *Townshend* in the same Sentence. I desire him to recollect here, whom he means in the following Sentence. " *If Men, (or Women) are in haste to grow rich, there is, no doubt, more to be got by not Prosecuting, or by Saving, then Hanging.* There is certainly; but this Case happens not to be the Fault of any one Man, that is *Acts* of general Execution, but the very Nature of an *Englishman*, who is never found in any *History* to perswade such *Politics* as our Author does, the Rigour of Punishment always cooling with us after the Danger is over; and *Acts* of Mercy being more apt to have an influence on our Tempers, than those of strict Justice. There are *Northern Climates* where this Doctrine may be very good, but we, unhappy People, cannot wear out the Grain of our good Nature.

*They did not court the People enough, as the Tories had done before them, which had been a Master-piece in Politics in his Opinion, and effectually overturn'd all Measures against the Government. Here is a Fellow that can reconcile Contradictions, and make both sides of a Question true, some-*



times the People are to be terrified by Punishments, awd by *Severities more than wholesome, whipp'd, hang'd*, and what not? Soon after, a fit of Lenity comes into our Author's Head, and they are to be *soothed, courted*; manag'd with a gentle Rein, and then Peace and Quiet will succeed. He goes farther, and employs the Press to convince them of *Errors*; to abuse their Leaders, in *Hand-Bills, Epigrams, short Satyrs*, and *Penny Pamphlets* would have been of prodigious Service, and was unckily omitted, Is not he a profound *State'man*, who musters the Host of *Grub-street* in Defence of the Government, and raises an Army of *Scriblers* to fight the Battles of the State? It must be own'd he has set a fine Example for the Political Scribes, but it is left to the World to judge if blind Scandal will convert, or Calumny heighten the Characters of our Superiors. In the mean time, I would fain know which of his Positions he will stand to, That of *courting the Mob*, or of *abusing them*, one of them he must resign, for both extremes cannot be *Right*. But it is no new Thing in this Writer to contradict himself; and were it the Talent of every Body to discover Sophistry, I should not have taken the trouble to unveil his Nakedness of Sense and Argument.

I come now to another great Blunder of *these Persons*, which the Reader shall see in its full strength, because it serves to illustrate the Character of the Author and his Religion. He says, Page 49, "*That*  
 " *the* not taking off, at the *Revolution*,  
 " two of the *State-Holy-Days* was, by  
 " some, thought a great Neglect; since  
 " it gave the *High-Church* Priests an han-  
 " dle to attack the *Revolution*, in fixing,  
 " in the Minds of the People, their *Ar-*  
 " *bitrary Principles*; and the Compassion  
 " they inspir'd them with for the Suffer-  
 " ings of the Grand-Father, (which some  
 " of them highten'd above *those* of our  
 " Saviour) they easily turn'd into a Love  
 " for the *suppos'd Grand-Son*; and though  
 " they were *Church-men*, as *Clarendon*  
 " owns, who began the War; (and 'tis  
 " Notorious, that as the *Presbyterians*,  
 " by their *Ministers*, petition'd against  
 " *putting the Father to Death*, so they were  
 " most active in Restoring the Son;) yet  
 " the Pulpits, to make them odious to  
 " the People, charg'd them not only with  
 " *beginning the War*, and *killing the King*,  
 " but represented every *Whig* as a *Presby-*  
 " *terian* and *King-killer*, and continue to  
 " do the same to this Day with much  
 " Success: And when the *Tories* happily  
 " gave a just occasion for putting down  
 " *those*

“ *those Days*, by their Tumults and Vio-  
 “ lences they then committed ; and by  
 “ the Marks of Distinction they every  
 “ where wore on *one* of them ; which oc-  
 “ casion’d the practising the same on the  
 “ *Pretender’s Birth-Day*, yet no Advan-  
 “ tage was taken of this ; and ’tis no Se-  
 “ cret, that a certain Gentleman, though  
 “ he promis’d to be for it, underhand  
 “ made all the Interest he could against  
 “ it.”

By which long Paragraph he would  
 give us to understand, That it had been  
 good Politics to have abolish’d the Obser-  
 vation of the 30th of *January*, and the  
 29th of *May*, and struck both the *Fast*  
 and the *Feast* at the *Revolution* out of the  
*Calendar*. That since it was not done *then*,  
 it ought to be done *now*. That a *certain*  
*Person* promis’d to be for it, and was real-  
 ly against it. The Reasons he gives for  
 this *Abolition* are, the prevention of the  
*High-Church Arbitrary Principles*. That *com-*  
*passionating the Grand-Father*, makes People  
 naturally do the same for his *suppos’d*  
*Grandson*. That it would take off an  
 Odium from the Dissenters. That it was  
 the occasion of the *terrible white Roses*.  
 Fine solid Reasons indeed for not *repent-*  
*ing* of a *Sin* that has deriv’d the Wrath of  
 Heaven



Heaven upon us and our Children, and not *giving Thanks* for a *Blessing* that restor'd a mangled *bleeding* Nation to Life, Liberty and Health, in which there were so many Marks of a *Divine Providence*; and without which, in all probability, we had now, neither enjoy'd any Form of *Government*, or *Religion*, for two Years together, and perhaps none at all as long as we had been a People. Was there ever any *System of Religion* unaccompanied with solemn Observation of Days of *Repentance*, and *Thanksgiving*, or can our blotting these out of the Calendar, strike them out from the *Records of Heaven*, and shall we not incur a deeper Guilt, and provoke a juster Vengeance, by a present removal of a pretended Inconvenience? That the *Clergy* take this occasion to fix *Arbitrary Principles* in the Minds of the People is, especially since the *Revolution*, False; and I will engage to shew him more *Sermons* on that Occasion, where *Arbitrary Principles* are condemn'd, than where they are approved. His next Reason is a very Saucy one, and I wonder he had the Front to draw in such a silly Consequence, and then the Insolence to fix the *Scandal* on others, which is an Invention of his own Brain. If a *Tory* had said so, I know what would have been his Reward.

I had almost overlook'd a Reflection of his, which is crouded in with a decisive stroke, that he will venture to say, " That every thing some advis'd, was of a piece with this, and serv'd to encourage the Enemies of the Government, and discourage its Friends. " He must have very good Information to support his Charge, or no one will believe him, upon his Presumption of *venturing to say it* ; for, What is there that he has not *ventured* to say, without any regard to good Manners, Truth, or Fact ? But to the Charge, this was a piece of Courtship paid to the High-Church Clergy, by making one of the chief Instruments of the late Infamous Peace, a Privy Counsellor. I desire him to tell me who makes choice of the Privy Council, or by what Authority he presumes to censure that Choice ? It is really false in Fact, to say that *Prelate* is of the High-Church Clergy ; and his subscribing the Declaration of the Bishops, is proof enough to exempt him from that impudent Accusation. When his Letter printed in the Report of the Secret Committee is read, it will as plainly appear, that he was an Adviser against all Infamy contracted by that Peace. But perhaps his being a Bishop, is cause enough to make this Man his Enemy.

He

He is desir'd to produce those Clergymen who *beighen'd King Charles's Sufferings above those of our Saviour*. I think I have read as much as he on this Occasion, and I find indeed a *Parallel* between them, in a *Sermon* preach'd, to the best of my Remembrance, at the *Hague*; but even that does not carry the Matter to the Pitch he asserts. He says, that it would take off an unjust Odium from the *Dissenters*, who *petition'd against the King's Death, and were most Active in the Restoration of his Son*. A fine Time to *petition* indeed! when they had brought him to the very Door of Death, and put him into the Hands of *Barbarity* it self, they would have avoided the Guilt of the last Fact. I will venture to say, for all his Reflections, that this is *much like Pilate's washing his Hands*, in the other Case. That they were *most Active* in his Son's Restoration, he knows to be false, unless he can prove *Monk, Morrice, Mountague, Clarges, and Greenville*, to be *Presbyterians*. This perhaps he may do by the Help of a certain Friend of his, who *forg'd Letters* under *General Monk's Name*, to make the Merit of his Services odious to Posterity. His last Argument of *White-Roses* I leave in full Force, not thinking fit to condescend to answer such Trifles.

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But



But to show him how ill read both in History and human Nature he is, I shall refute his Politicks drawn from *Cromwell's* Management. He asserts, ' That *Cromwell*, notwithstanding the Badness of his Title, and tho' he had the *Nobility*, *Gentry*, *Church*, and *Presbyterians* against him, yet, by employing none but Active Men, who were hearty to his Cause, and mortally hated his Enemies, he not only did what he pleas'd at Home, but made as great a Figure Abroad, as any of our *English* Monarchs.'

He would fain insinuate, that *Active Men* were the only People capable of making a Figure in Business; they are as proper to make a *Mobb* too, or disperse One; and that *Cromwell* constantly following the Scheme of employing such, had almost incredible Success. He had the *Nobility* and *Gentry*, the *Church* and the *Presbyterians* (who are coupled here very kindly together) against him; yet all these Difficulties his ACTIVE MEN surmounted. It happens that it appears the *Presbyterians* gave *Cromwell* the first Lift into Power, and he himself was once as rigid a One as the best or worst of them. He afterwards, indeed, left them, as he did every Sect, when he had done his Business with them, and set up the *Independents* in their Room.

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There was, it is true, *Blood, Honour, Education, Principle, Religion*, against *Cromwell* ; but these were not conquer'd by *Active Men*. That sly Tyrant, to ballance all these Powers, found Means to infuse such a Proportion of *Enthusiasm* into his seduc'd Followers, that it made them more than a Match for true Virtue and true Courage. It was this Spirit of *Enthusiasm* that work'd all the Wonders he attributes to *ACTIVITY* ; it made them *Prophets, Heroes, and Saints*, and carry'd them such strange Lengths, that *Cruelty* turn'd to *Devotion* ; and to die in *Rebellion*, was accounted *Martyrdom*. False Notions of *Religion*, the old Tool of designing and ambitious Men, was the great Instrument of his Tyranny ; and any Man of a moderate Share of Reading, may be convinc'd what Wonders *Enthusiasm* will perform. And now, I hope, we are not to imitate these *Politicks* ; our *Soldiers* are not to be *Preachers*, nor the *Saints* once more to reign upon *Earth*. May this Nation never see such *Active Men* again in Play ; nor any such Instruments as his Favourite *Cromwell* to employ them.

Having promis'd in the Title Page a Character of the *Resigners*, I think myself oblig'd at least to give a *Sketch* of them, not after the Manner of our Au-

thor, who is but a poor *Picture-Drawer*, unless when he describes himself. The first Part has given some Idea of the *Two* whom he most particularly abuses ; and I believe this will convince the Reader, that they are not those *Monsters* which he has drawn for them ; however, if they are like any one else, I leave it to the World to trace the Resemblances.

Among the *Resigners*, I find a Noble Peer, who has had the Fortune to be reckon'd the first of *Englishmen* in *Naval Honours*, employ'd with constant Success attending all his Actions : The Esteem a late *Glorious Monarch* had for him, who was one of the best Judges of Men, is fresh in every one's Memory ; and how well he deserv'd it, his Services have sufficiently shown. If the Calumnies of his Enemies are a Proof of his Merit, the *Jacobites*, in Conjunction with the rest of the Enemies of the *Revolution*, have paid their Testimonies to his Worth in plentiful Abuses. In those call'd *Pacifick Years*, he was, for very apparent Reasons, remov'd from the Charge he executed with so much Integrity and Applause, and contented himself with resisting his Country's Foes in the only Way left him, a *Parliamentary* Opposition to their destructive Measures. By a compleat Victory over the *French Fleet*, he may



may be said to have destroy'd their whole *Naval Strength*, and prevented many more dangerous *Invasions*, than a *Swedish* one; and to have left it *almost impracticable* to the only Nation who could have effected it, to have set a *Pretender* upon the Throne of *Great-Britain*. He *Resign'd*, and has left this to make him remember'd by Posterity, *La Hogue*.

Mr. P——y, a known Author, who had a Mind to do him Justice, and is beyond the Suspicion of Flattery, says, He has Affability, Complacency, Generosity of Heart, all natural to him, not borrow'd from Literature, but refin'd and directed by it. His Zeal for the Publick Good took Place of Pleasures, Profits, and all other private Qualifications: He has a Soul animated with the noblest Views, and knows that the Distinction of Wealth, and plentiful Circumstances, is a Tax upon an honest Mind, to endeavour, as much as the Occurrences of Life will give him Leave, to guard the Properties of others, and be vigilant for the Good of his Fellow-Subjects. In short, he is a *good Citizen*, an *agreeable Companion*, a *disinterested Friend*, and an *unbias'd Patriot*. He *Resign'd*, it is to be presum'd, in the Possession of this Character.

Mr.

Mr. *M*——— *n* has not only all the private Virtues of a Gentleman, a Man of Learning and Honour, but has the Happiness of possessing all those Qualities which make a Man useful to Society, and of exerting them in the most conspicuous Manner. He cultivated, as *British* Ambassador, the advantageous Commerce between the Courts of *England* and *Portugal*, and purchas'd the lasting Esteem of all who understand the Interest of either Nation. As *Minister* to the Duke of Savoy, in all the Scenes of his Misfortune, he gave the most lively Example of the Courage and Generosity of the Nation he represented. He *Resign'd* not his good Qualities, but his Office,

Thus, I have run through the *Defection*, without offending, I hope, against Truth ; and if I have taken some Pains to vindicate Merit from Reproaches, I have perform'd a more laudable Part, than the Man who drudg'd in the poor Work of Calumny and Detraction. If there appears any where Something warm and passionate, I own it the effect of Contempt and Indignation, when I see a Wretch, who neither can write *English*, nor construe *Latin*, make an Attempt upon the good Names of his Fellow-

low-

low-Subjects, under the false Colour of a Love for his Country, at the same Time dictating Schemes of Politicks to his Superiours; and under the Disguise of a Zealot, imposes scandalous Notions of Religion on the World: All this I could not bear; and I profess, that neither a View of Interest, nor any Hopes of pleasing or displeasing the Great, made me expose, in this Manner, the numerous Falsehoods and Absurdities in his Book.

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*Demetri, teq; Tigelli,  
Discipularum inter jubeo plorare Cathedras.*

F I N I S.

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*Speedily will be publish'd,*

**A**N Account of the Learned and Political Qualifications of Dr. W——m T——nd——ll; some Memoirs of his Club, with a faithful Catalogue of the Pamphlets he has written, and those he intends to write. Dedicated to A. C. Esq;





